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VYUTPATTI

THE ETYMOLOGY OF *YOGA*

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In this eighth part of *Vyutpatti*, the words *Sthiti*, *Aṅga* and *Viniyoga* with etymological, lexical and textual references are analysed and presented. In line with the theme of this issue of *Darśanam*, in this eighth part of *Vyutpatti*, words related to *Āsana*-s with etymological, lexical and textual references are analysed and presented. The terminologies taken up for discussion are:

- *Sthiti*
- *Aṅga*
- *Viniyoga*

1. *Sthiti*

Etymology

Sthā+ktin – The word *Sthiti* is formed by adding suffix *Ktin* to the root *Sthā*. The meaning of the root *Sthā* – absence of movement/staying and the suffix *Ktin* means *Bhava* - action. The suffix is added to the root based on the rule of Sage *Pāṇini* (*Aṣṭādhyāyī* - *striyām ktin* 3.3.94).

The derivative statement for this word would be - *Sthīyate iti sthitiḥ* - the act of staying.

Lexicon

There are two interesting occurrences of this term in *Amarakośa*. They are presented below:

...*saṁsthā tu maryādā dhāraṇā sthitiḥ* (2.8.26) -

saṁsthā maryādā dhāraṇā & sthitiḥ - these four words are synonyms to indicate staying in the correct/just path or the path of righteousness.

...*syādāsyātvāsanā sthitiḥ* (3.2.21) -

āsyā, āsanā and sthiti are three synonyms that indicate being seated.

USAGE IN YOGA TEXTS

(*BHAGAVADGĪTĀ*/ *YOGASŪTRA*/ *HAṬHAYOGAPRADĪPIKĀ*)

Bhagavadgītā

There are four occurrences of the term *Sthiti* in this text They are presented below:

- Chapter 1 verse 72 - *Eṣā brāhmī sthitiḥ* ...
- the word *Sthiti* - state has been given an adjective – *Brāhmī* – related to *Brahman*. When the senses are withdrawn, mind focused on the inner consciousness – this state of complete immersion into *Brahm'an* will be experienced in the mind, which leads to freedom from delusion and thorough that to liberation.
- Chapter 6 Verse 33 - *Etasyāhaṁ na paśyāmi cañcalatvāststhitim sthirām* – these words are uttered by Arjuna, here he states that as the mind is fickle, he does not see

the stability (*Sthiti*) of/in Yoga of equanimity spoken by Śrī Kṛṣṇa.

- Chapter 16 Verse 1 - ... *jñānayogavyavasthitiḥ* - the term *Sthiti* occurs as part of a compound term that presents a divine quality - *Jñānayogavyavasthiti* - being firmly established/connected in the knowledge of the pure consciousness.
- Chapter 17 Verse 27 - *Yajñe tapasi dāne ca sthitiḥ saditi cocyate* – the meaning of the word ‘Sat’ is explained here. Adhering and being established in the activities of *Yajña* (adherence to Vedic injunctions), *Tapas* (self-disciplining) and *Dāna* (charity) is considered as *Sat* (noble/correct).

Yogasūtra

The word *Sthiti* appears in two Sūtra-s. They are as follows:

- Chapter 1 Sūtra 35 - *Viśayavatī vā pravṛttriruppanā manasaḥ sthitinibandhanī* – This sutra speaks about a Yogic state called *Viśayavatī Pravṛtti* that leads to the *Sthiti* (steadiness/freedom from distractibility) of the mind.
- Chapter 2 Sūtra 18 - *Prakāśakriyāsthitiśīlaṁ bhūtendriyātmakam bhogāpavargārtham dṛśyam* – here *Sthiti* (non-movement, tamas) is stated as an attribute of *Dṛśya* (matter, the seen).

Haṭhayogapradīpikā

Sthiti occurs in just one instance in this text. It is as follows:

Chapter 4 Verse 8 - *Jñānam muktiḥ sthitiḥ siddhiḥ guruvākyena labhyate* – knowledge (*Jñāna*), liberation (Ultimate liberation), *Jīvanmukti* – being liberated while alive (*Sthiti*), Various Yogic powers (*Siddhi*) are all attained by the teachings of the *Guru*.

2. Aṅga

Etymology

Aṅga+ *ac* – This word is derived by adding the suffix ‘Ac’ to the root *Aṅga*. The meaning of the root is “to go (*Gati*)” and the meaning of the suffix is the doer.

The derivation statement to this is - *Aṅgati iti aṅgam* – that which moves is *Aṅga*.

Lexicon

In *Amarakośa* the reference to this word is found in three occasions. They are:

aṅgaṁ pratīko'vayavo'paghanaḥ (2.6.70):

aṅga, *pratīka*, *avayava* and *apaghana* – these synonymous words mean – limbs of the body.

syuḥ pātpāḍaṅga he hai bhoḥ... (3.4.7):

pāt, *pyād*, *aṅga*, *he*, *hai*, *bhoḥ* - these six words affixed before while calling out some one– these words are used with vocative forms of nouns.

punararthe'ṅga ...(3.4.19):

the word *Aṅga* is an indeclinable (here) that is used to mean again.

USAGE IN YOGA TEXTS (BHAGAVADGĪTĀ/ YOGASŪTRA/ HAṬHAYOGAPRADĪPIKĀ)

Bhagavadgītā

The term *Aṅga* is not found in this text.

Yogasūtra

Aṅga appears in six sutras. They are briefly described here:

- Chapter 1 Sūtra 28 - *Duḥkha-
daurmanasyāṅgamejayatva-*

śvāsaprasāvāsā vikṣepasahabhuvāḥ - the term *Aṅga* appears as part of the compound term *āṅgamejayatva* (trembling of limbs), which is one among the con-manifesting (undesirable) experiences along with distractions/obstructions in the path of Yoga,

- Chapter 2 – *Sūtra*-s 28, 29 & 40 - in *Sūtra* 28 - *Yogāṅgānuṣṭhānādaśuddhikṣaye jñānadīptirāvivekakhyāteḥ* - term *Aṅga* is used as part of the compound term *Yogāṅga* – a limb of Yoga. It is stated here that by the practice of the limbs of Yoga impurities diminish and glow of knowledge gradually manifests till the attainment of discriminative discernment. In *Sūtra* 29 – *Yamanīyamāsanaprāṇāyāmapratyāhāra dhāraṇādhyānasamādhayo'sṭāvaṅgāni* – the nominative plural form of the term *Aṅga* i.e. *Angāni* is found. In this *Sūtra*, all the eight limbs (*Angāni*) of Yoga are enumerated. In *Sūtra* - *Śaucātsvāṅgajugupsā parairasaṃsargaḥ* - the benefits of Śauca the first among the components of *Niyamas* (observances) are presented. In this context the word *Aṅga* – occurs in the compound term *Svāṅgajugupsā* – this means – sense of disgust in one's own limbs.
- Chapter 3 – *Sūtra*-s 7&8 – in *Sūtra* 7 - *Trayamantaraṅgaṃ pūrvebhyaḥ* - the word *Aṅga* – occurs in the compound term *Antaraṅga*. It means direct or inner/proximate limb. It is stated here that *Dhāraṇā*, *Dhyāna* and *Samādhi* are *Antaraṅga*-s to the state of *Samprajñātasamādhi*. In *Sūtra* 8 - *Tadapi bahiraṅgaṃ nirbījasya* - the word *Aṅga* – occurs in the compound term *Bahiraṅgaṃ* - which means external, indirect limb. It means that the selfsame *Antaraṅga*-s that were mentioned previous become *Bahiraṅga*-s for the state of *Nirbījasamādhi* (*Asamprajñātasamādhi*). The *Antaraṅga* for *Nirbījasamādhi* is *Paravairāgya* - higher state of dispassion.

Haṭhayogapradīpikā

The word *Aṅga* appears in six verses in this text.

- Chapter 1 Verse 17 – *Haṭhasya prathamāṅgatvadāsanam pūrvamucyate. Kuryāt tadāsanam sthairyamārogyam cāṅgalāghavam* ..in this verse the word *Aṅga* has appeared as part of two compounds - *Prathamāṅga* (first limb) and *Āṅgalāghava* (lightness of the limbs). *Āsana* is the *Prathamāṅga* of *Haṭha* and the practice of *Āsana* leads to *Āṅgalāghava*.
- Chapter 1 Verse 26 - *Pragrhya tiṣṭhet parivartitāṅgaḥ śrīmatyanāthoditamāsanam syāt* – in this verse the word *Aṅga* appears as part of the compound *Parivartitāṅga* (twisted limbs). This appears in the context of describing the practice of *Matsyendrāsana*.
- Chapter 3 Verse 93 - *Vajrolimaithunādūrdhvaṃ strīpuṃsoḥ svaṅgalepanam* – the word *Aṅga* appears as part of the compound *Svaṅgalepanam*. This refers to the smearing of Paste of *Bhasma* (ash obtained by burning cow dung) on one's limbs in the practice of *Sahajoi*.
- Chapter 4 Verse 94, 95, 97 – *Nādo'ntaraṅgasāraṅgabandhane..., antaraṅgakuraṅgasya... & antaraṅgasya yaminaḥ vājinaḥ... & nādaśravaṇataḥ kṣīpramantaraṅgabhujaṅgamaḥ...* - In these three verses the word *Aṅga* has appeared as part of the compound *Antaraṅga*. It refers to the inner limb/organ – the mind. The outcomes of the practice of *Nādānusandhāna* is described in these verses. The efficacy of the *Nāda* making the mind focused is presented herein.

3. Viniyoga

Etymology

Vi + ni+yuj+ghaṇ(a) – As can be seen, the root here is *Yuj*. There are two prefixes – *Vi* and *Ni* and the suffix added is *Ghaṇ* where

after grammatical process only the syllable 'a' remains. This leads to the word *Viniyoga*.

The prefix *Vi* – among other meanings, points to *Viśeṣa* – special, *Ni* – *Nītarām* indicates wholly, completely, entirely.

The root *Yuj* – *Yoge* – means to Join. The suffix *Ghañ* – conveys *Bhāva* - the act. Going by the grammatical word analysis then *Viniyoga* means special, complete, joining action.

Lexical usage

The term *Viniyoga* is not used in the *Amarakośa*.

But *Vācaspatya*¹ (Part 6, pg. 4910) dictionary while deriving the term gives two definitions to the term *Viniyoga*. They are:

- *Kriyāsu pravarttane “anenedantu kartavyaṁ viniyogaḥ prakīrtitaḥ ityukte”* – Inducing into action, “It has been stated - “this has to be done by him” is *Viniyoga*.”
- *Anuṣṭhāna-krama-vidhāne* – the injunctions on method or sequence (of practice).

Usage in Yoga Texts

Among the three fundamental texts that are referred in the *Vyūtpatti* series (*Bhagavadgītā*, *Yogasūtra* and *Haṭhayogapradīpikā*) – this term is found only in *Yogasūtra* and there is just one occurrence of the term in that text. It is as follows:

Yogasūtra

In chapter three, *Sūtra* six we find the term being mentioned. The *Sūtra* is:

tasya bhūmiṣu viniyogaḥ || 6 ||

Of that, in levels, channelisation/application.

Context of the Sūtra:

In the first three *Sūtras* of the third chapter - the last three limbs of *Aṣṭāṅgayoga*, *Dhāraṇā*, *Dhyāna* and *Samādhi* are stated. And three

combined together were given a nomenclature – *Sarṇyama* by sage *Patañjali* in *Sūtra* 4. This nomenclature that combines these three limbs, was done purely for maintaining the brevity of the *Sūtras*. It can be remembered that brevity is a principal characteristic of *Sūtras*.

With this background the meaning of the *Sūtra* will be:

Tasya – of that - refers to the three-tier practice/effort/actions of *Dhāraṇā-Dhyāna-Samādhi* clubbed together and stated as *Sarṇyama*.

Bhūmiṣu – in various levels of *Samādhi* (including *Vitarka*, *Vicāra*, etc)

Viniyogaḥ –channelising/directing

Views in Saṁskṛta commentaries

We find just two explanations to the term *Viniyoga* in about fifteen *Saṁskṛta* commentaries. They are as follows:

- *Viniyogaḥ prayogaḥ kartavyaḥ* - application/usage has to be done - *Śāṅkaravivaraṇa*
- *Niyojanam* – directing - *Yogavārttika*, *Pradīpikā*, *Yogasiddhāntacandrikā*, *Nagojibhaṭṭavṛtti*

References

- *Vācaspatya volumes 1-6, Compiled by Tārānatha Tarka vācaspati, Kavya Prakasha Press, Calcutta, 1873.*
- *Yoga texts: Bhagavadgītā, Yogasūtra & Haṭhayogapradīpikā:*
- <https://kymyogavaisharadi.org/>

¹ The above word split *vi* + *ni+yuj+ghañ(a)* is also from the same source as this.